

Registered. L. 39

THE NUR AFSHAN

VOL. IX

LUDHIANA:—February 24th, 1905.

No. 8.

FOREIGN TELEGRAMS.

London, Feb. 14.

Reuter's correspondent at Tokio says that the destroyers *Ariake* and *Fubuki* constructed in Japan were commissioned to day, and that another is finished and ready for launching.

Reuter's correspondent at Tokio says that nine thousand Russian cavalry with artillery appeared thirty miles west of Liao yang last evening attempting to cross the Hun-ho and threatening Marshal Oyama's extreme left. There is simultaneous increase in Russian activity in the centre.

London, Feb. 15.

The Third Baltic Squadron has left Libau. The Grand Duke Alexis, who is head of the Navy, bade them farewell.

A serious explosion of gasoline has taken place on board the submarine boat A-5 at Queenstown, and it is feared the loss of life is considerable.

The Persian Minister, who has arrived at New York stated that Persia believed in American friendship being sincere and not inspired, like that of other countries, by covetousness. He hoped that trade between America and Persia would flourish.

London, Feb. 17—3.20 p. m.

The Grand Duke Sergius, while driving to the Kremlin at Moscow, was killed to day by a bomb which was thrown under his carriage.

The Tsar has summoned to Tsarskoe Selo a council of all his Ministers, including M. de Witte, to be held under His Imperial Majesty's presidency, for the purpose of discussing the advisability of transforming the present Council of Ministers into a cohesive body meeting regularly as an advisory and responsible body.

London, Feb. 16.

Marshal Oyama reports that part of the Russian cavalry mentioned yesterday began retreating north before the Japanese reinforcements arrived. The latter pursued them at inflicted some damage, but the Russian artillery covered the retreat.

Reuter's correspondent with General Kuropatkin says that the Japanese bombarded Futuloff Hill on the 14th and 15th with eight-inch siege guns, doubtless from port Arthur. This creates a new situation in the centre.

Allahabad, Feb. 17.

The *Panzer* hears from the frontier that in addition to the 26th Punjab a further force with a Mountain Battery has been moved to Tank. There is at present, however, no movement among the Mahsuds, though local excitement has been caused by news of Colonel Harman's murder at Wano. These precautionary measures suffice to prevent any serious trouble.

London, Feb. 18.

Advices from St. Petersburg state that the strike there is again rapidly extending. Thirty thousand workmen have rejoined the strike and the temper of the men on strike is regarded by the authorities as threatening. The troops of the previous period of disturbances have been re-drafted to the vicinity of works and the police are renewing domiciliary visits and arresting the leaders of the strike.

The Tsar in a manifesto laments the death by the wicked hand of assassins of his uncle and friend "whose whole life had been devoted to the service of ourselves and our fatherland."

An extraordinary sitting of the Council of the Empire was held to-day to consider the situation resulting from the assassination.

London, Feb. 17.

The Grand Duke Sergius was driving in the direction of the Kremlin and met a cab with two occupants, which followed. The bomb was thrown immediately afterwards and blew the Grand Duke and the

carriage and horses to atoms. Both murderers were arrested, one grievously wounded. Several students were also arrested. The Grand Duke has long been extremely unpopular.

The Grand Duke Sergius's head and legs were entirely severed from his body. The coachman died on the way to hospital. One of the perpetrators exclaimed after being arrested that he did not care, as he had done his job. A band of students afterwards distributing revolutionary proclamations was furiously assaulted by the crowd.

The leading Russian papers, while denouncing the assassination declare that the need of reforms is largely responsible as it promotes the revolutionary propaganda. St. Petersburg is being flooded with revolutionary literature.

The employees of the South-Western, the Moscow Riasan, Moscow Kieff Vornes and Moscow Rybinsk Windan railways have struck. The traffic of the last is completely suspended and of the others partially so.

London, Feb. 19.

The alarm occasioned at St. Petersburg by the murder of the Grand Duke Sergius is intensified by the scattering broadcast of violent revolutionary proclamations. Fresh strike troubles are announced from different parts of Russia.

The King has ordered Court mourning for a week for the Grand Duke Sergius.

The Chinese Minister at Washington has presented to President Roosevelt a portrait of the Dowager Empress in recognition of America's part in the preservation of Chinese neutrality and of her disinterested friendship. Mr. Roosevelt, in replying, emphasised the strong interest of each country in the well-being and advancement of the other.

London, Feb. 17.

Lady Carzon has arrived at Marseilles and went ashore to-day sight-seeing.

London, Feb. 20.

The funeral of the late Grand Duke Sergius is fixed for the 23rd instant. It will practically be a private ceremony. The Tsar and the leading members of the Imperial family will be absent.

King Edward and the Prince of Wales have called a Chesham House to express to Count Benckendorff, the Russian Ambassador, their condolences at the death of the Grand Duke.

It is stated at St. Petersburg that the death of the Grand Duke has a crushing effect on the Russian Imperial family. The Grand Duke Vladimir is terribly affected.

The *Daily Telegraph's* correspondent at St. Petersburg state that among the highest Russian dignitaries a conviction is growing that it is in the vital interests of the Russian Government and the Imperial dynasty that the war should be ended as soon as possible.

General Gripenberg has been favourably received by the Tsar, and influences are at work to undermine General Kuropatkin.

Rangoon, Feb. 20.

The municipal plague segregation camp has been done away with and cases will be treated in future in the contagious diseases hospital and private houses. This plan has been adopted to prevent a scare amongst the people, the majority of whom object to the camp being located in the neighbourhood of the town.

London, Feb. 20.

The commission appointed at St. Petersburg to examine the grievances of the workmen has issued a most elaborate Scheme, whereby the employers and workmen elect delegates on the commission.

It has been decided to convene a Zeemskysobor or National Parliament probably on the 4th proximo, by Imperial manifesto.

Martial law has been declared at Tsarskoe Solo owing to the great number of threatening letters received there.

At the direct request of the Tsar Prince Henry of Prussia is not going to the funeral of the Grand Duke Sergius to represent the Emperor William as intended.

EDITORIAL NOTES.

"It any little word of mine
May make a life the brighter;
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing
And drop it in some lonely vale,
To set the echoes ringing.

The programme of the meeting of the Panjab Sunday School Convention, to be held in Amritsar on the 21st and 22nd of March, promises an unusually interesting event. We hope all friends of the Sunday School cause will be present. Do not forget to inform Miss Hewlett of St. Catherine's Hospital, Amritsar before the 1st day of March, if you desire her to provide entertainment.

The following clipping from an American paper illustrates how cities as well as individuals fail to improve their opportunities.

"William Carey was once refused permission to preach in Calcutta, and therefore went a dozen miles further and found shelter in what was then a small Danish colony. Tourists now gaze on the buildings, erected by that wonderful man out of his own earnings, and reflect what again Carey's work has been to India, and what a loss Calcutta suffered when her rulers thrust out this extraordinary linguist and scholar, this pioneer educationalist, and this true friend of India. Carey's work has been the answer to his opponents, that goes on blessing India, while their arguments appear futile to us. So will it be with missions. At some future date, what missions have wrought for India will be evident to all the world, but the blessing belongs to those who have not seen and yet have believed."

Our Muhammadan friends are gradually awakening to see the loss they have suffered by failure to take advantage of the education which first the missionaries and then the Government brought to India. Some weeks since the C. and M. Gazette gave an account of a mass meeting held in Rangoon, at which Nawab Mohsin-ul-Mulk made a somewhat famous address in Hindustani which lasted three hours.

"He began by pointing out what was true Islam, how it had progressed, and the various causes of its decline. The great cause of the decline was absence of religious education amongst Muhammadans, and their present condition was due to the absence of education, of unity, and sympathy. He quoted instances from Muhammadan his-

tory from the birth of Muhammad to the time of the Moghul Emperors. General education was essential if their community wanted to progress in trade and commerce. The speaker then gave a full description of the Aligarh College, and denied the allegation that the true Muhammadan religion was not taught there. The religious teachings of Sir Syed Ahmad were not taught in the college. The religious books included in its course were only those which were prevalent throughout India. He approved of the idea of having a good school in Rangoon, but he considered there should be a centralisation of Muhammadan affairs. That he had tried to bring about and had almost succeeded in his endeavours in having a national college at Aligarh. That college attracted students from every part of India, including Burma, and even students from Baluchistan and Persia. There were sixteen at present from Persia and seventeen from Burma and the Straits Settlements. There were in all 800 students. That showed the college was not meant for people of the United Provinces and the Punjab only, but for every quarter. Nearly Rs. 1,200 were monthly spent on *wazifas* to poor students, who could not prosecute their studies without that help. There was a "Duty Society," who spent their vacation in going round every part of India and collecting subscriptions for the poor students. This year the Society had succeeded in collecting Rs. 35,000.

We wish the Aligarh College all success. Muhammadans should rally around it and support it liberally. We believe the efforts of the Anjuman-i-Islam to have been put forth with an earnest desire to further education, while conserving the interests of religion. The great mistake made has been in narrowing education down to Islamic necessities. Much money has been wasted in attempting to put the minds and consciences of Muslim youth in strait jackets. The effect has been to estrange many Muslim patrons from all religion.

We quote for the benefit of our readers, European and Indian, Lord Curzon's words on *truthfulness*. The Indian Press seems to be anxious to confirm the truth of His Lordship's exhortation, by an exhibition of ill temper. They remind one of the man who after hearing his minister preach, met him in the aisle of the Church and began to accuse him of personalities directed at him. The reply was: "My dear sir, I did not even once have you in mind, but if the shoe fits, put it on." If there were any offence in this noble address, it consisted in the power of truth to lay bare some of India's sores. Who, we may ask, doubts the truth of these words? There is hope for the world when our rulers are prepared to exhort the people to practice rectitude as the key to all real success in ordinary business and progress in national life.

Ex
Th
never to
to other
fulness
erroneo
other
life. V
tempta
cases, n
are en
dinner-
tage or
degree
amount
that it
grows.
degree
ing hi
tible d
form
thing
for w
Those
human
Mr. E
prides
One d
the go
mity f
claim
extent
claim
truth
habitu
would
ly tru
before
crafti
much
that
is me
same
truth
it is
is gi
I rem
parag
look
by n
are s
The
vagu
and
take
lowi
the
writ
lieve
an
extr
fanc
tatio
whi
a p
terc
mar

LORD CURZON ON TRUTHFULNESS.

Extract from address at Calcutta University Convocation.

There are scores of people who pride themselves on never telling a falsehood, but who are yet habitually false to others, and what is worse, false to themselves. Untruthfulness consists in saying or doing anything that gives an erroneous impression either of one's own character or of other people's conduct, or of the facts and incidents of life. We all succumb to this. It is the most subtle of temptations. Men who make speeches, men who plead cases, men who write articles in the newspapers, men who are engaged in business—even the ordinary talker at a dinner-table—each of us, for the sake of some petty advantage or momentary triumph, is tempted to transgress. The degree of non-truth is so slight that it does not seem to amount to untruth. We salve our conscience by thinking that it was a pardonable exaggeration. But the habit grows. Deviation from truth slides by imperceptible degrees into falsehood, and the man who begins by crediting himself with a fertile imagination merges by imperceptible degrees into a finished liar. But an even commoner form of untruth is the unspoken untruth—the doing something which conscience condemns not quite straight, but for which reason is always finding something as an excuse. Those who encourage this tendency end by becoming two human beings in the same form like the Dr. Jekyll and Mr. Hyde of Stevenson's story. Perhaps a guilty man prides himself on being complex. He is really corrupt. One day he wakes up to find that he can no longer resume the good habit but must remain the base or distorted deformity for ever. I hope I am making no false or arrogant claim when I say that the highest ideal of truth is to a large extent a Western conception. I do not thereby mean to claim that Europeans are universally, or even generally, truthful; still less do I mean that Asiatics deliberately or habitually deviate from the truth. The one proposition would be absurd and the other insulting. But undoubtedly truth took a high place in the moral codes of the West before it had been similarly honoured in the East, where craftiness and diplomatic will, have always been held in much repute. We may prove it by the common innuendo that lurks in the words, "Oriental diplomacy," by which is meant something rather tortuous and hypersubtle. The same may be seen in Oriental literature. In your epics truth will often be extolled as a virtue, but quite as often it is attended with some qualification, and very often praise is given to successful deception practised with honest aim. I remember reading in an Indian newspaper the following paragraph:—"There is not a question but that lying is looked upon with much more disfavour by Europeans than by native society. The English opinions on this subject are strong distinct and uncompromising in the abstract. The Hindu and Muhammadan opinions are fluctuating, vague and to a great extent dependent upon times, places and persons." Now, the commonest forms which are taken by untruth in this country seem to me to be the following. The first is exaggeration, particularly in language; the tendency to speak or write things which the speaker or writer does not believe, or which are more than he believes, for the sake of colouring the picture or producing an effect. It is quite a common thing to see the most extravagant account of ordinary occurrences or the most fanciful motives attributed to persons. Invention and imputation flourish in an unusual degree. There is a thing which we call in English a mare's nest, by which we mean a pure figment of the imagination, something so preposterous as to be unthinkable; yet I know no country where mares' nests are more prolific than here. Some ridiculous

concoction is publicly believed until it is officially denied. Very often a whole fabric of hypothesis is built out of nothing at all. Worthy people are extolled as heroes; political opponents are branded as malefactors; immoderate adjectives are flung about as though they had no significance. The writer no doubt did not mean to lie, but the habit of exaggeration has laid such a firm hold of him that he is like a man who has taken too much drink and who sees two things where there is only one, or something where there is nothing. As he writes on hyperbole so he tends to think in hyperbole, and he ends by becoming blind to the truth.

There are two particularly insidious manifestations of this tendency against which you ought to be on your guard. The first is flattery, and the second is virtuperation. Flattery is much more than compliment in an extravagant form. It is often a deliberate attempt to deceive—to get something out of someone else by playing upon the commonest foible of human nature. We all like to be praised, and the majority like to be flattered. A commonplace man enjoys being told that he is a great man, a fluent speaker that he is an orator, a petty agitator that he is a leader of men. The device is actually encouraged by that which is one of the most attractive traits of Indian character, namely, its warmth of heart. A man has a natural inclination to please. And so he glides into flattery; and flattery is only a few steps removed from sycophancy, which is a dangerous form of untruth. Flattery may be either honest or dishonest. Whichever it be, you should avoid it. If it is the former, it is nevertheless false. If it is the latter, it is vile.

But I think that in India the danger of the opposite extreme is greater still. I speak of slander and vilification of those with whom you do not happen to agree. I do not wish to be tempted this afternoon into anything that might be thought to have a political bearing; for it would not be proper to this Convocation. I will only say, therefore, that to many true friends of India among whom I count myself, the most distressing symptom of the day is the degree to which abuse is entering into public controversy in this country. It is a bad thing for any State, if difference of opinion cannot exist without innuendo and persecution, and if the vocabulary of the nation is trained to invective. Authority will never be won by those who daily preach that authority exists only to be reviled. National happiness cannot spring from a root of bitterness, and national existence cannot grow in an atmosphere of strife. I would like to urge all you young men when you go forth into the world to avoid this most dangerous of all temptations. Respect your opponents and do not calumniate them. Believe in the good intentions of others rather than the bad; and remember this, self-government to which you aspire means not only the privilege of assisting Government but the preliminary capacity of governing yourselves.

Therefore I come back to my original point. Do not exaggerate, do not impute, but turn naturally to truth as the magnet flies to the pole. It is better to be believed by one human being for respect of the truth than to be applauded for successful falsehood by a thousand. By truth you will mount upwards individually and as a nation. In proportion as you depart from it you will stagnate or recede.

C. & M. Gazette.

God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts.—T. L. CYLER.

CHRISTIAN PARTNERSHIP AND FELLOWSHIP.

By Rev. S. H. DOYLE, D.D.

God created man in his own image. Man was made like God, though he was finite, while God was infinite. The supreme characteristic of God is that he is love. "God is love," the apostle declares. Man therefore is also love. He possesses the power of loving and of being loved. All who possess such attributes desire fellowship and association. God's love had its outlet toward those about him and toward a lost and ruined world. And man's desire for association with his kind in service and in fellowship finds its best and truest fruition in his relation to those who are commonly bound to God in Jesus Christ. In Christ, all his disciples are one. God is their common Father and the Lord Jesus Christ their elder brother. Every Christian is therefore most intimately related to every other Christian. The glorious deeds of the past are our common heritage, and we have a part in the work of the Christian world to-day. We are co-laborers with God, but also fellow-workers, and should meet the obligations and duties of this relationship as well as enjoy its advantages and privileges, if we desire to exhibit to the world in zealous action the faith which our hearts confess.

I. The partnership of Christians. Christ's mission in the world was to live and to die for the world. Christianity is to be a world-wide conqueror. When Christ left the world, he entrusted this world-wide conquest to his disciples, his Church, under the guidance of the Holy Spirit. His last command was, "Go ye into all the world and preach the Gospel to every creature." Ten days later the Holy Ghost was given, and the Church, endued with his power, went forth to conquer the world. And in this work all the disciples are to be associated. The world is Christ's vineyard in which all of his disciples have a work to perform. Each has his peculiar work, each has his especial talents, yet all must work in harmony together to complete the work. Christ is the head, his Church the body, and as all the members of the body must work together for its complete success, so must all the members of the kingdom of Christ. There should be no jealousy, no envy, no hindering—but as one mind, one heart and one hand the members of Christ's kingdom should work together in fellowship and partnership, until the great mission of winning the world for Christ has been triumphantly accomplished and until Christ himself shall come and require of his people an account of their stewardship.

II. The Fellowship of Christians. Christians have fellowship one with another. They are joined in heart as well as in hand. No sweeter fellowship exists in the world than that which exists among the people of God. The tie that binds Christians together is love, the best of all the gifts that life yields.

Blest be the tie that binds

Our hearts in Christian love.

The fellowship of kindred minds

Is like to that above.

The importance of Christian fellowship is very great. The work of life is made easier to perform, its burdens easier to bear and its temptations easier to overcome, if we enjoy close fellowship with the people of God. Therefore let us cultivate fellowship by developing the sentiment of love in our own hearts and in the hearts of others. Envy, jealousy, pride and ill feeling never result in fellowship. It is those who love one another that enjoy association and

service together. If love predominate in a church, fellowship and sociability will exist, for people who love one another delight in each other's companionship, but without love successful partnership and true fellowship are impossible. When this lesson is profited by an in a spirit of affectionate co-operation it develops spirituality among Christians and at the same time helps to uplift the outside world.

American Exchange.

AMERICAN ENTERPRISE IN THE PHILIPPINES.

Up to the time of the Spanish American War, America had no experience of governing foreign possessions. Her experiments are therefore being narrowly watched. The *Philippine Christian Advocate* thus remarks on the results of American occupation in the city of Manila:—

"We are almost daily led to reflect upon the material changes that have been wrought in the City of Manila during these last five years. It is certainly a transformed place. Never before had we seen public improvements carried on, on such a gigantic scale. Streets have been widened and rebuilt, new ones laid out; the shallow open bay has been dredged and hundreds of acres of splendid wharfage added to the city contingent upon a splendid harbour soon to be open to the public; a system of public schools, second to none, has sprung up almost as by magic, thousands of men are rushing to an early completion as fine and complete a system of street railways as the world has produced, the antiquated police and fire system have given place to the best and most up to date, in fact in every phase of city life there has been an almost magical transformation. The Americans have certainly more than made good any promises they might possibly have made even in braggadocio. It would be passing strange if in all this undertaking some mistakes should not have been made, or some unworthy persons have turned to private account their public trust; but it is gratifying that these have been surprisingly few. Renewed Manila will soon stand a perfect monument to American zeal, enterprise and fidelity."

WHAT INDIANS MIGHT DO.

The Director of Geological Survey has in his report well emphasized the lack of enterprise in India, whereby the raw material at hand is not developed. That which can be produced in India is imported from Europe to the loss of India. The *Indian Spectator* commenting on this says:—

"While industrial development cannot be onesided, and the capitalist has to be more or less cautious, Mr. Holland makes it clear who sheer want of enterprise is in some cases responsible for the neglected condition of some of the minor industries. He sees no reason, for example, why Prussian amber should oust the Burman variety from the market, and why building stone should be imported in a country which has been so famous for architectural monuments. "The use of Italian marble" says the Director of Geological Survey, "mainly for floorings, and in a smaller way, the introduction of polished granite columns and blocks from Aberdeen and Peterhead, have been persisted in mainly because these materials, which are no better than, and possibly on the whole inferior to, those of Indian origin, are placed on the market in a manner suitable to the immediate requirements of the builder and architect." It would not strike one to include mineral waters among the sources of the mineral wealth of

India. Yet their neglect illustrates the lack of enterprise and originality. Several kinds of mineral waters from Europe and Japan are advertised in India are believed to have various medicinal properties. Have Indian mineral waters no such virtues? Who takes the trouble to put them in bottles and advertise them? They may have a better sale than Ganges water. It appears that the mineral water of Sitakund in the Kharakpur hills has been turned to account. There are numerous springs up and down the land which are visited by pilgrims and which may have medicinal properties as valuable as those claimed for European mineral waters. Enterprise is valuable an asset as gold or the forgotten, perhaps exhausted, diamond."

DNYANODAYA.

THE THING WORTH WHILE.

I know that many of you are puzzled to know in what direction you can start to help Christ to help the world. Let me say this to you in that connection: Once I came to a crossroads in the old life and did not know in which direction God wanted men to help hasten his kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether that was done in the pulpit or in the slums; whether it was done in the college or class room, or on the street, did not matter at all. "My meat and drink," Christ said, "is to do the will of him that sent me," and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than there are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to foreign lands or stay at home, as long as we are sure we are where God puts us.—Henry Drummond.

NEW AND INGENIOUS TYPE OF COMPASS.

Automatic Device for Registering the Direction of Needle Has Been Invented.

M. Heit, a French inventor, has devised a new type of compass, which is of an automatic nature. The direction of the compass by this arrangement is automatically registered minute by minute, so that by consulting the chart the ship's officers can ascertain the route traversed at any time during the passage. The compass card, instead of having at its center an agate resting on fixed steel points, is fixed on a steel pivot, which rests on a fixed agate. The latter is immersed in a drop of mercury, which serves to conduct the current of electricity that makes the registering of the movements of the apparatus possible.

Colonel Renand of army aeronaut and automobile celebrity has just performed another service for automobilism. There was recently laid before the French Academy of Sciences an ingenious contrivance invented by him for measuring the powers of motors. It is an apparatus which is attached to the axle-tree of the motor, and as the action developed is in proportion to the cube of the speed, it is enough to register the number of revolutions in order to determine the speed and consequently the corresponding power. Self-registering tablets are provided to obviate all necessity for making calculations. The apparatus is capable of registering up to 150 horse-power.—Exchange.

JACOB'S WELL.

My old Samaritan guide (says Mr. E. L. Wilson), sat by the broken arch which covers the well while the photograph was made, and then led me down to the great flat stone which lies over the mouth of the well. Through a circular hole in the stone the natives pass down their skin vessels and bring up the water, which flows alike from the deeply sunken arteries of the Mount of Cursing (Ebal) across the valley, and from the Mount of Blessing (Gerizim) near to the base of which it is. It has been a blessing to the land for many a long century. The Jew, the Samaritan, the Christian, and the Muhammadan alike reverence it, and it is no uncommon thing to find them praying together near at hand—one with his face turned religiously towards Gerizim, another as punctiliously facing the east; a third gesticulating in the direction of the vale between mountains, while the fourth is bowed with his face meekly turned toward the scattered ruins of the church which the crusaders erected over the sacred site.

Many changes have taken place in the historical valley since Jacob superintended the construction of the noted public work which bears his name—many since his Divine descendant argued His own case with the despised and wily Samaritans; but nature has not changed very much. The exuberant stream comes tumbling and singing down the fertile valleys and keeps going its tender strains of cheery music, just as it did when the dazed woman of Samaria heard the voice of Jesus say "whosoever drinketh of this water shall thirst again." The mountains are there just as Jacob, Joseph, Joshua, and Jesus saw them—Ebal northward with its high terraces of prickly pear; on the south Gerizim rises from its rich grain-fields and groves of walnut and sycamore. The same soft air pervades the Vale of Shechem which caught the prophetic warnings of Jesus as they fell from His lips and started an evolution which has gone on and on ever since, "from the river unto the ends of the earth," as ceaselessly as the waves of the sea.

Now Jacob's well was there. Jesus, therefore, being wearied with His journey, sat thus on the well (John 4. 6).

Rays from the East.

When the Emperor Arcadius and his wicked wife, wanting to be avenged because Chrysostom, the bishop of Constantinople, had rebuked them for their sin, called a council of their courtiers to discuss and decide what to do with this man of God, one suggested that they banish him to the desert. "No," answered the wicked plotters, "He would still have God, and feel His presence." "Then," said another, "Put him in the dungeon;" "But," answered the angry Emperor. "There he can still pray, and have an open avenue to God." "Well," suggested another, "Then confiscate his goods;" but some one answered, "That would just take them from the poor and not from him." "Then put him to death," said another; "But that opens heaven to him, and the joy eternal, that he always talks so much about—that won't do." "Well," said one, angrily, whose sins the great preacher had rebuked very sharply, "Force him to sin, force him to sin, he fears nothing and hates nothing but sin."—Selected

Never trifle with one sin. It is like a little cloud which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain, for sin is a fountain—not a mere act, but a fountain of evil.—A.A. Bonar.



OUT IN THE OPEN.

Oh it is something
To be taken out of the fuss and strife
Of the singular mess we agree to call life:

To be set down on one's two feet,
So nigh to the great, warm heart of God
You almost seem to feel it beat

Down from the sunshine and up from the sod;
To be compelled, as it were, to notice
All the beautiful changes and chances
Through which the landscape flits and glances;
And to see how the face of common day
Is written over with tender histories.

—James Russel Lowell.

We take the following from Rev. Phillips Brooks: "We read that in the cities of Russia, at the beginning of every Easter Day, when the sun is just rising, men and women go about the streets greeting each other with the information, 'Christ is Risen.' Every man knows it. But this is an illustration of how a man, when his heart is full of a thing, wants to tell it to his brethren. He does not care if his brother knows it already. He goes and tells it to him again. And so, when the truth of Christ's Gospel shall come home to each and every one of us, that all men shall be filled with the glad intelligence, and tell the story of how men are living in the freedom of their Heavenly Father, it shall not be needful to have a revival of religion."

UNKNOWN IN CASTILE.

In Castile I found no Castile soap. They did not know what I meant; they had never heard of Castile soap. This irritated me, so I began investigating the castile soap problem. I learned—or was told—that Castile soap is not made in Castile; is not sold in Castile; is not used in Castile; that it is made in Marseilles out of olive oil imported from Palestine. Thus we note this strange anomaly—the name given to a soap comes from a country which knows naught of this particular soap, it is manufactured in a city using little or no soap, out of material coming from a country which uses no soap at all.—Jerome Hart in Argonaut.

"Does it rain to-day? It is dark and gloomy? That is all right; there must be some stormy days. To-morrow the clouds will have a silver lining, or disappear entirely. Does the sun shine? Enjoy the sunshine. To-morrow may be bright also. Are you well? Enjoy your health, and use it to the best advantage. Are you ill? Then it is a day in which to be patient and endure cheerfully. Are you free from trouble? Then it is a thanksgiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for rolling off your burdens at the foot of the Cross."—Selected.

One true mark of a convert is, that he continues to repent of his sins after he hopes that they are pardoned. All that the hypocrite desires is salvation from punishment; and when he thinks this end secured, he feels no concern respecting his sins. But the true Christian desires to be saved from sin; and his hatred of sin, and repentance for it, increase in proportion as his assurance of heaven increases.—Payson.

Publications of the American Tract Society.

Yisú Masih kaun thá, Urdu...	Price. 1 a.
Mehdi Messiah of Qadian, Urdu	1 a.
Do. do. do. English	1 a.
Greatest Discovery Exploded, Urdu	1 a.
Do. do. do. English	1 a.
Zainab the Panjábí, Urdu	Boards 2 a.
Do. do. do. do.	Cloth 4 as.
Bhajan aur Gazalen for Village Christians Urdu	9 pie
Do. do. do. Panjábí	6 pie
Do. do. do. Nagri-Panjábí	6 pie
Prayers for Every day, do.	Panjábí 6 pie
Gem Tracts Urdu, tinted paper, and in packets of 70 comprising 520 pages. Price 6 as. a. Packet.	

OTHER PUBLICATIONS.

	Rs.	As.
Westminster Shorter Catechism, Roman Urdu...	0	1
Do. do. do. Per. Urdu...	0	1
Westminster Confession and Shorter Catechism...	0	5
Roman Urdu Qurán, wide margin Cloth	4	0
" " " " Sheep	5	0
Roman Urdu Hymn book—Cloth—Music	3	8
" " " " large type, Cloth	1	0
" " " " small type, Limp	0	6
Rusum Nama—Book of Forms. R. U. Cloth	0	6
Greek—Urdu Lexicon, New Test., cloth.	1	0
Plants of the Panjáb and Sindh (Aitchison)	1	0
History A. P. Mission 1834-'84	0	8
Report Conference 1862.	1	0
These books will be sent to any address in India V. P. P.		

Address, LUDHIANA BOOK STORE

MISSION COMPOUND, LUDHIANA.

The Presbyterian Widow's & Orphan Fund.

This Fund is in a strong and prosperous condition, as proved by recent mathematical tests. During 58 years, this Fund has paid nearly Rs. 70,000 in pensions. It has now capital of nearly Rs. 42,000 invested in Government paper. *The rates are lower than in any similar Pension Fund.* Any Indian Christian may secure a pension for his wife and children. The Managing Director will gladly give any information desired. Members will please send the names of friends who should join this Fund.

REV. WALTER J. CLARK, M. A.,
MANAGING DIRECTOR,
NAULUCKA, PANJAB.

IF WE KNEW.

There are gems of wondrous brightness
Ofttimes lying at our feet,
And we pass them, walking thoughtless
Down the busy, crowded street ;
If we knew, our pace would slacken—
We would step more oft with care,
Lest our careless feet be treading
To the earth some jewel rare.

If we knew what hearts are aching
For the comfort we might bring ;
If we knew what souls are yearning
For the sunshine we could fling ;
If we knew what feet are weary
Walking pathways roughly laid,
We would quickly hasten forward,
Stretching forth our hands to aid.

If we knew what friends around us
Feel a want they never tell—
That some word we've lightly spoken
Pained and wounded where it fell,
We would speak in accents tender
To each friend we chance to meet ;
We would give to each one freely
Smiles of sympathy so sweet.

Walk with reverence into the hour which is all dark
with mystery. Take the step of trust into its maze,
and in the silence, listen intently for God's voice which
is sure to speak. Be neither doubtful nor impatient.
Walk on in the wake of each intimation of light, and
word shall link to word, and sentence to sentence, until
his will for each experience shall be spelled out into
certainty and clearness.

WANTED.

A School Teacher ; also preacher, for the neigh-
bourhood of Simla.

Apply to stating age, experience and qualifications to

REV. E. PALGRAVE DAVY,
SIMLA.

WANTED.

A Christian Munshi for Daftar work. Must know
English and be able to write a neat hand. Pay: from
20 to 25 Rs. per. men. Forward applications together
with statement of educational qualifications, copies
of testimonials, &c. to

REV. DAVID R. GORDON,
GURDASPUR.

THE INDIAN STANDARD

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian
work and to all that makes for the upbuilding of the
Indian Church

Published at the Rajputana Mission Press, Ajmer,
price Rs. 2/ 4/per annum, postage included.

Editor: The Rev. F. Ashcroft, M.A., Nasirabad, C. I.

All correspondence relating to subscriptions, ad-
vertisements, &c., should be addressed to the Manager,
Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Persian Urdu Christian
Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	" 2 8
Urdu and English	...	" 3 8

Terms payment strictly in advance.

RATES OF ADVERTISEMENT ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion, subsequent insertions
1 a. per line. Minimum Charge Rs 1.

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,

ALLAHABAD

Typewriting Stenography Book-keeping.

The Christian Boys High School at Lodiana has added to its curriculum courses for BUSINESS TRAINING. The subjects taught are TYPEWRITING, STENOGRAPHY and BOOK-KEEPING including PENMANSHIP and BUSINESS CORRESPONDENCE. For entrance a good knowledge of English is required. For particulars address

THE PRINCIPAL, C. B. HIGH SCHOOL,
LUDHIANA.

Do You ride in a Rickshaw?

If you do, you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address
THE PRINCIPAL.

C. L. S. Publications.

1	Kashf-ul-Haqāiq, Urdu,	8 as.
2	Masīh kī Talīm, Boards and Cloth	4 as. & 8 as.
3	Rampāl Singh's Surrender,	
	Boards and Cloth, ...	2 as. & 4 as.
4	Do. do. do. Roman Urdu,	2 as. & 4 as.
5	Hira's Quest, yā Talāsh-i-Haqq, ...	3 as. & 6 as.
6	Do. do. do. Roman Urdu	3 as. & 6 as.
7	Stories of Noble Women, Illustrated.	3 as. & 6 as.
8	Hálāt i Jápán Boards and Cloth	3 as. & 8 as.
9	Story of Chandra Leela, Do.	2 as. & 6 as.
10	The Incarnation of Vishnu,	Paper 2 as.
11	Transmigration or Eternal Life,	do. 1 an.
12	The Home of the Rishes,	do. 1 an.
13	Hindu Pilgrimage	do. 6 pie.
14	History of the Plague	do. 6 pie.
15	Vedic Sacrifices,	do. 3 pie.
16	Vedic Worship "	do. 3 pie.
17	Eternity of the Vedas	do. 3 pie.
18	True and False Charity	do. 3 pie.
19	The Necessity for Cleanliness	do. 3 pie.
20	Animal Worship	3 pie.

FOR THE ABOVE APPLY TO THE TRACT SOCIETIES AT
LAHORE, LUDHIANA, LUCKNOW AND
ALLAHABAD.

MESSRS WYLIE & BROTHER

LESSEES AND PROPRIETORS OF

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo, daily.

Estimates of cost of printing are supplied on demand. *Special terms will be given for large orders.*

BINDING OF ALL KINDS DONE TO ORDER.

Address all orders to

**Mr. M. Wylie, Manager,
Mission Press, Ludhiana.**

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet by Dr. D. N. P. Datta, M. D; M. S. Edinburgh, Civil Surgeon, Hoshiyárpúr—IN ENGLISH, and ROMAN URDU. Rs. 3/- per 100. In PERSIAN URDU and Nāgrī Rs. 1/8/- per 100.

Sunday School Helps.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. *Minimum order 8 copies.*

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

Address THE MISSION PRESS, Lodiana.

NOTICE.

The Allahabad Christian College prepares students in Arts and Science for the Intermediate Examination of the Allahabad University.

For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

NOTICE.

BOARDING SCHOOL FOR CHRISTIAN BOYS.

in attendance upon

THE Jumna Mission High School.

ALLAHABAD.

For particulars as to fees etc,

Apply to THE PRINCIPAL, ALLAHABAD.